SMITH'S REPORT

On the Holocaust Controversy

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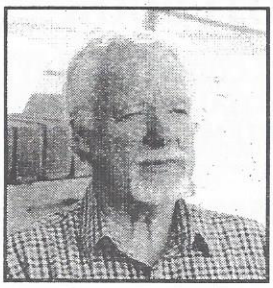

Serving the Revisionist Community since 1990

GERMAR RUDOLF AND THE QUESTION OF "INCITEMENT TO HATE"

OUR VOICES: A FIRST INSTALLMENT BY DAN DESJARDINS

THE 101 PEOPLE "REALLY" SCREWING UP AMERICA (SMITH IS # 78)

Smith's Report is preparing to evolve into more substantial publication, with more volunteer staff, based on the novel concept that several heads are better than one. Germar Rudolf is featured herein twice. We are reinstituting the News Desk, publishing the first short submission for "Our Voices: The Human Face of Revisionism," and you will learn why best-selling author Jack Huberman finds that Smith is among the top 101 "bigots, homophobes, and nut jobs who dominate the conservative movement." Onward and upward, eh?

INCITEMENT TO HATE?

By Richard A. Widmann

THE COURT DOCUMENT of the United States Court of Appeals in the case filed by Germar Rudolf (Scheerer) against his deportation contains an important point that needs examination. [1] The document provides the following background information:

Scheerer, a native and citizen of Germany, fled his home in 1995 after he was convicted and sentenced to 14 months' imprisonment for inciting racial hatred in violation of the German Penal Code, Stafgesetzbuch [StGB] art. 130, 3 – 5 (F.R.G.) (Section 130). A footnote reference to this sentence explains further, "Section 130, captioned "Volksverhetzung" (Incitement of the Masses), criminalizes, in relevant part, publicly approving of, denying, or otherwise trivializing an act committed under the rule of National Socialism in a manner capable of disturbing the public order." [2]

It is the purpose of this paper to both understand this charge and to review Germar Rudolf's writing in light of the charge.

Surely, Rudolf fell victim to the charge of "denying" an act (that is generally referred to as "The Holocaust") in a manner capable of disturbing the public order. In order to even understand this charge it is important to note that Rudolf has published several books that include the term "Holocaust" in their title. [3] In the Introduction to the anthology *Dissecting the Holocaust* [4] Rudolf speaks of the "historiography of the Holocaust." [5] Far from "denying" the Holocaust, Rudolf seeks to understand the Holocaust and properly define it. [6] In another article in this same anthology Rudolf provides

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NOTEBOOK

THE CODOH LIBRARY: A PARTIAL LIST OF UPDATES IN SEPTEMBER

09/18/06 Established a link to Snopes.com -- *Snopes catalogs urban legends and does a bit of myth-busting. If you ever received on of those strange but potentially true emails, and you were wondering whether or not the message was true, check it out on Snopes.*

09/16/06 Posted Chapter 1: Simon Wiesenthal's War Years: New Doubts, by Theodore J. O'Keefe. -- *This is the first chapter of the larger work: The Wiesenthal Files: What the Documents Reveal about Simon Wiesenthal's Past*

Established link from our Censorship File to Illiberal Europe, by Gerard Alexander. -- *Mr. Gerard writes for the American Enterprise Institute for Public Policy Research. He emphasizes in his article that Post-World War II anti-Revisionist and anti-Nazi speech laws have reduced political debate in Europe and often punished mainstream politicians and parties.*

09/12/06 As part of our Consequences of the Holocaust page, we have established a link to MarWen Media: Ahead of the Curve. This site contains documentaries and atrocity photographs that you won't see on *Fox News* or in the *New York Times*.

09/09/06 Reestablished CODOH's extensive list of Newslinks.

09/05/06 Updated the Censorship File

09/04/06 Established a link to a Danish Revisionist resource: Dansk Selskab for Frei Historisk Forskning. --

Established a link to The Freedom Site: Canada's Freedom Resource Center

Established a link to Holocaust History Archive. This is a new highly recommended resource. Be sure to check it out! --

From the Vault! The ADL! A World of Sameness, Sameness, Sameness, by George Brewer. *Originally appeared in The Revisionist No. 2, January 2000.*

09/02/06 Updated The Thought Crimes Archive. -- How *Fahrenheit 451* Trends Threaten Intellectual Freedom by Richard A. Widmann. *Widmann's classic treatment of the repression of freedom of speech with regard to revisionism and revisionists is now updated with graphics to enhance the text.*

WHY WOULD THE FBI CONTACT SMITH?

21 July 2006 (Via e-mail)

Dear Sir/Madam: We have logged your IP-address on more than 30 illegal websites. **Important:** Please answer our questions! The list of questions is attached.

Yours faithfully,
Steven Allison

Federal Bureau of Investigation-
935 Pennsylvania Avenue, NW,
Room 3220
Washington, DC 20535
Phone: (202) 283-6038

(Taking it as a given that discretion with the FBI, or some party pretending to be FBI, is the better part of valor, I discretely did not contact any of these FBI numbers or open the attachment with the FBI "questions." To date, I have heard nothing further from these people.)

SMITH'S REPORT TO EVOLVE OVER THE NEXT FEW MONTHS.

I am being urged by several individuals who in the past I have found very much worth listening to, to make something more of Smith's Report than what it has become these last few years. I am being urged to broaden my approach to content, to focus on the broader revisionist community. I am being reminded that there is no revisionist newsletter today that addresses the revisionist community as a whole. It has even been suggested that the focus of SR should be on Holocaust revisionists themselves, not the "Holocaust.".

It is not being suggested that I do not report on my own work, or that I should not address matters that are so subjective in nature that some among revisionist activists find it either unnecessary, or on some occasions even detrimental to the revisionist community. I rather understand all this.

What we are looking at here conceptually is a subtle but what in the end will add up to a significant editorial focus. We will not be focused on the Holocaust "story" per se, but on Holocaust "revisionists." We will focus on persecuted and imprisoned revisionists, but we will want to focus as well on revisionist work being done by individuals who may not be well known but are working in their own communities, their own part of the country to forward revisionist aims.

While there is every political and cultural viewpoint to be found among revisionists, I believe that all of us agree that the freedom to say what we think, and to express what we hold in our hearts, is the right of each revisionist, and the right as well of those who want to destroy revisionism. We don't ask anything for ourselves that we do not ask for those who see us as their enemies, rightly or not.

In the past I have received communications from a good number of you telling me what you are doing with revisionism in your own neck of the woods. Generally, I have not reported on it. I think now that I may have made a grave error, one that I plan to rectify as we move along.

Keeping in mind that I must be careful to not get ahead of myself here, not take on more than I can do, I would like to hear from any and all of you who are doing work in your own community, no matter how simple or limited. You decide if you prefer to use your own name, or a pen name.

If you have a suggestion/s for what should be included in Smith's Report that you do not find here, or elsewhere, or any other suggestions, this is a good time to give me an earful.

LETTERS

Forgive me for writing you by hand again, but I am short on carbon ribbon supplies, and I save the few tapes I have for official letters and documents.

My wife, Jennifer, visited me five times between 19 June and 7 August, twice without our baby, to have some time for just the two of us, though always with a prison clerk and an interpreter present. Anyhow, it was a good thing. Now, also, I can call her once a month.

[Here there is a substantial list of suggestions about editing a paper I have put together, and some further personal data which is not appropriate for this venue.]

All my best greetings to Alicia, Paloma, Lil Brad, cats, dogs and whatever else can be cuddled around there,

-- Germar [Rudolf}
Germany

I like the way the commentary on your Reading Mein Kampf is developing: keep up the good work. Regarding the sexual issues you referred to, it was an acceptable custom among the nobility of Alexander's time, as well as of other societies, according to several scholars. In Hitler's case, the Celts, to whom the Teutons belonged, had a habit which both Roman and Greek historiographers could not explain. For purposes of procreation the Celts would sleep with their wives, but the rest of the time they would sleep with their fellow warriors.

The news about the appearance of the four-hour revisionist film is interesting indeed. Will it be sold as a DVD, or otherwise?

By the way, in SR 131, in "Notes on Reading MK," you write: "I will focus on his text as he wrote it, not on what he did later, or on what he is accused of having done later." It should be so, because in this manner you're producing a commentary on one's work—such commentaries have their usefulness. Now, if all this prompts you to start doing research later on the man himself, his life and his works, so be it. But that is a different venture.

-- HSG, Florida

Please send me 200 of The Holocaust Question stickers. I'll put them all over this enormous university campus.

I find your "Reading Mein Kampf" project to be interesting. I'm afraid it could alienate some people who are currently on your side, however, and make you less effective as a revisionist. I hope I'm wrong. I personally don't like Hitler, not because he was necessarily more evil than Churchill, Roosevelt or Stalin, but rather because of what he caused to happen to his own country.

–ERJ, Georgia

PS: There's an extra ten dollars here. Have a couple beers on me.

What a nice thought. Some of us are just born to be gentlemen.

I thank you for sending me Break His Bones. I enjoyed reading it. I laughed so many times I almost forgot about the myth of the 20th century. Of course, I don't agree with everything you wrote—the abortion issue for instance, which is a real holocaust.

Robert Faurisson has said about you: "Bradley Smith, a revisionist, an interesting character, an American full of humor and subtlety. He is torturing Mr. Berenbaum (of the USHMM in Washington D.C.) with his very simple questions."

There is an Afghan proverb that goes like this: "Give a horse to whoever tells the truth and he will use it to run away."

Good luck, and good courage

CP, Ottawa

I like the Afghan proverb. And I like it that you liked the jokes in Bones.

All these academics seem to have a problem when they talk down to lesser mortals—they become personal. That is where you shine—with a few logical, child-like sentences you leave them flat-footed. Thank goodness you never attended university.

--WTS, Australia

I've been thinking that I was a little disappointed with you a few issues back in SR because you did something that you have criticized other people for doing, namely using exceptions to prove a rule.

The 15,000 Germans-Americans who were incarcerated by the US during WWII were a minute percentage of the 30 or 40 million German-Americans who lived here at the time. They must have been targeted for some reason, and you didn't give us a clue as to why.

--ERJ, Texas

You're right. We got side-tracked from that project onto another, and have been working on the second all this time. Maybe one day we will get back to it. We want to get back to it.

You are off on a wrong tangent with you current book project on Reading Mein Kampf. You are self publishing a book which amounts to a first draft which is going where you know not. I started to read the first chapter and it was just too painful to continue.

You know that I write for a living just like you do. With a book like a legal or appeal brief you have to have a point, structure, and a lesson or "take away." Why don't you publish your outline and what you are trying to say about either yourself or Hitler or his program and submit it to your readers for comment? There is nothing wrong with picking a taboo subject or person to write about, and you certainly have done that. What is wrong in what you are doing is to just blunder along saying nothing. You have to add something.

Please put this project in hiatus until you have thought it through.

-- HSW, Arizona

Many professional writers put books together in the way you suggest. I don't. I don't test the waters. I just jump on in and do the best I can to keep my nose above water. Sometimes I make it.

As a matter of fact, I didn't particularly care for the last installment in SR130, and decided to go at the manuscript in a different way. You may or may not think it better. But we both have to realize that no writer is

for everyone, and no book for everyone. Writers work on the tiniest of margins. There are exceptions—like the Chicken-Soup-for-the-Soul guys—but I do not expect to be able to achieve what they have achieved.

OUR VOICES:
THE HUMAN FACE OF HOLOCAUST REVISIONISM

This short piece was written by Dan Desjardins in response to my call for autobiographical papers for Our Voices: The Human Face of Holocaust Revisionism" in SR 131. This is Dan's original submission, slightly edited. I will have a number of questions for him suggested by what he has written here. I might ask what interests had caused him to subscribe to George Dietz's "Liberty Bell." What was it, specifically, that first struck him while reading Butz's Hoax. *Does he view* The Hoax *differently now than when he first read it? In what way? What is it about the other authors he mentions at the end of this piece that remain most forcefully in his mind now? How did his reading affect his personal life? His career? His relationship with his elder brother? With other members of his family? His friends? Each time he responds, I may find other questions to ask. Through our back and forth we will create a substantial and even more interesting paper than the one below.*

By Dan Desjardins

When I was a young boy, no older than ten, I remember watching a war film on television with my older brother. Fictionalizations of German behavior during the war years must have already given me the impression that Germans were bad people because I remember one scene in the film that was live newsreel footage taken during the war. This footage showed a German soldier helping a woman and child make their way to a shelter during an Allied bombing raid.

I understood from the context that the footage was real rather than a dramatization and I remember commenting to my brother that if some Germans were willing to help women and children, possibly not all Germans were bad after all. My brother agreed, but reminded me that these were Germans helping Germans. They were different with regard to us.

At the time I accepted that statement and still do, only now in a different way. That experience happened one night forty years ago when I was only a boy, but over time it caused me to realize something that had not occurred to me before. I realized that how the Germans behaved during World War II, and how we represent how they behaved, must be two different things.

My brother's comment about how the Germans behaved toward us was different than how they behaved toward Germans, it dawned on me that how we behaved toward the Germans as our enemy, including what we said (and say) about them may in some instances be other than the truth.

Nevertheless, for a long time I believed the Holocaust story because it seemed so firmly woven into the fabric of history. Even as a boy of eight, in Madrid of all places, during summer holiday with my mother, I remember visiting some preserved ruins from the Spanish Civil War. At one point we went into an enclosed room that was part of the exhibit. I am no longer certain this room had shower fixtures in the ceiling, but something we saw prompted either the guide or one of the tourists to remark that the Germans gassed Jews during the war using a shower arrangement. I remember asking my mother for details since it was the first time I heard this terrible story. This was circa 1963.

Of course it was many years later before I first encountered revisionist views on the subject. But I remember how this came about too. The year was 1978 and I was receiving George Dietz's *Liberty Bell* newsletter. And in that newsletter was an ad for *The Hoax of the Twentieth Century* by Northwestern University professor Arthur R. Butz. Amazed at the discourse it purported to establish, I ordered a copy, and when it arrived I read it avidly. I was favorably impressed with the seeming thoroughness of Butz's academic research. I had the feeling it opened a whole new world of understanding on this heretofore constrictive and monolithically conceived subject.

Later, when speaking with my eldest brother, a Yale graduate who was dating a woman of Jewish extraction, I mentioned this book and suggested he read it. I wasn't attempting to proselytize him, but at that moment we were watching a docudrama on the Holocaust and I thought he might be interested in the subject. His attitude, however, typical of persons with a firm stake in the prevailing belief system,

was one of skepticism and disdain. How dare I suggest he waste his time reading a book by some Nazi crackpot! He had better things to do.

I'm sure he was right. We all have "better" things to do. But as the subject of the Jewish Holocaust is presented frequently in all media, and more than frequently in the universities, being well informed on the subject is encouraged with a relentless fervor, even if it is not "worthwhile."

This being so, a balanced perspective is desirable, and even necessary. So I go back to that long ago revelation I had when watching the war movie juxtaposing real newsreel footage with fictional dramatization: could it be, given this most horrendous accusation regarding German barbarity, that truth is something different from the institutionalized story? History has come a long way since the groundbreaking research of Arthur Butz and Paul Rassinier, and on my shelves are now the revisionist writings of Robert Faurisson, Henri Roques, Mark Weber, Carlo Mattogno, Walter Sanning, Thies Christophersen, Udo Walendy, Wilhelm Stäglich, Fred Leuchter and many others.

The answer to my question, "Is the truth about German barbarity something different than what has been institutionalized?" is, in my opinion, a resounding "Yes."

Incitement to Hate continued from page 1.

a statistical analysis of the number of Holocaust victims. [7] Rudolf concludes "a realistic estimate of the actual number of victims, therefore, may be twice as high as the total of victims registered by name in the records of Arolsen. The number of victims registered by name is now said to be about 450,000." Rudolf, therefore has identified some 900,000 victims of the Nazi Holocaust. He suggests that "the greater part of these are Jews, but exact figures are as yet unknown." [8] It should be clear that Rudolf does not "deny" the Holocaust itself but rather has set on a course to evaluate the extent of this tragic time. Therefore Rudolf's work is not a "denial" but more properly a revision to the generally accepted statistics and history of the Holocaust.

It is possible that Rudolf's work then ran afoul of the "trivializing" clause of the German Penal Code. It is interesting then to compare Rudolf's statistical analysis of total Holocaust victims to Lublin scholar Tomasz Kranz' recent assertion that the number of Majdanek victims was actually 78,000. [9] This announcement was made both on the official Auschwitz Museum Webpage as well as that of official Majdanek Webpage. Although recent estimates of the number of Majdanek victims has been around the 360,000 mark, estimates have been given by scholars of over one million. [10] Comparing these two sets of statistics, we find that Rudolf has estimated a figure that is 85% less than the standard 6,000,000 estimate. Kranz's estimate of Majdanek victims however is 94% less than Lucy Dawidowicz and 88% less than the more common figure of 360,000. The reader will note that Kranz has not been charged under the German law in question, while Rudolf is serving out a fourteen-month sentence.

It is evident that the statistics or historical reevaluation is not what has resulted in Rudolf's incarceration. It would appear that Rudolf's work must be more incendiary and in fact "capable of disturbing the public order." The general charge against "Holocaust denial" as expressed on the Internet is that "most Holocaust denial implies, or openly states, that the current mainstream understanding of the Holocaust is the result of a deliberate Jewish conspiracy created to advance the interest of Jews at the expense of other peoples. For this reason, Holocaust denial is generally considered an anti-semitic conspiracy theory." [11] It is necessary then to evaluate Rudolf's statements about both the Holocaust specifically and Jews generally to determine if his work can be construed as anti-Semitic.

In his introduction to *Dissecting the Holocaust* Rudolf calls the "cultural and social integration of the Jews in Germany...one of the greatest and most fruitful symbioses that ever connected two peoples."[12] He goes on to speak of a future symbiosis between Jews and Germans and describes it as a "utopian dream." [13] Rudolf explains that his book is an invitation to an open discussion of the historiography of the Holocaust and the goal is "the joint and sincere search for truth, in order to contribute to a reconciliation between Jews and Germans which may perhaps result in a realization of my dream of a revival of the German-Jewish symbiosis." [14] Rudolf even calls for the insights of Holocaust revisionism to be championed by moderates in order to prevent racists, National Socialists and anti-Semites from using it for their own political purposes. He writes, "It ought therefore to be the foremost concern of moderate politics to see to it that the discussion about the Holocaust spreads to social circles other than radical or extremist ones, so that any potential consequences of a revision of historiography can be represented and implemented credibly and competently by respectable and respected politicians." [15] Clearly Rudolf's intentions are anything but anti-Semitic. Still, since it is argued that Holocaust revisionism or "denial" involves anti-Semitic conspiracy theories, let us briefly look at Rudolf's discussion of witness testimony.

In his recently published *Lectures on the Holocaust* Rudolf entitles section 4.2 "A Thousand Reasons for False Testimonies." The sub-title is "Rumors, Misunderstandings, and Hearsay." [16] The conspiracy charge is that revisionists make the claim that Jews "invented" the Holocaust for some ulterior motive. [17] Far from taking this approach Rudolf addresses false memories and explains that "our 'knowledge' does not originate in our own experience, but rather from sources of hearsay, that is, our relatives or acquaintances, media reports, or things we have learned in school." [18]

Germar Rudolf is a revisionist scholar and author in the long-line of authors that have questioned various aspects of modern history including the Second World War and the Holocaust. One of the father's of this historical methodology was Harry Elmer Barnes. Barnes wrote in one of his more popular essays,

"Unless and until we can break through the historical blackout, now supported even by public policy, and enable the peoples of the world to know the facts concerning international relations during the last quarter of a century, there can be no real hope for the peace, security and prosperity which the present triumphs of science and technology could make possible. The well-being of the human race, if not its very survival, is very literally dependent on the triumph of Revisionism." [19]

It is this tradition of striving for historical accuracy as a means of attaining peace, security and prosperity, not for any one people, but for the human race that Germar Rudolf has followed. Rudolf's works show that far from the goal of inciting people to hate, that Rudolf intends the opposite. Rudolf has given up his personal freedom to do the only thing that he can do – to strive for peace and proper relations among all people in general – and among Germans and Jews in particular. One might say that rather than inciting people to hate as he has been charged, that he is in reality guilty of inciting people to love.

Notes

1. Germar Scheerer versus United States Attorney General (April 13, 2006).
2. Sheerer v. U.S. Attorney General pp. 2-3.
3. Among other titles this includes, *Dissecting the Holocaust* and *Lectures on the Holocaust*.
4. *Dissecting the Holocaust* is the English language edition of *Grundlagen zur Zeitgeschichte,* one of the analyses which resulted in Rudolf's being charged with incitement to racial hatred. Due to his persecution by the German government, Rudolf served as editor for this anthology utilizing the pen name, Ernst Gauss. This book was both banned and burned in Germany.
5. E. Gauss, *Dissecting the Holocaust*, Theses & Dissertations Press, Alabama, 2000, p.14.
6. Rudolf explains that the term can be 'ambiguous.' He utilizes the narrow definition of "intentionally committed, or only implied, genocide of the European Jews (allegedly) by the National Socialists, mainly with the murder weapon 'gas chamber.' (*Dissecting,* footnote 6, p. 14).
7. "Holocaust Victims: A Statistical Analysis."
8. E. Gauss, *Dissecting,* p. 216.
9. http://www.auschwitz-muzeum.oswiecim.pl/new/index.php?language=EN&tryb=news_big&id=879
10. Lucy Dawidowicz cited a figure of 1,380.000 in her book, *The War Against the Jews*.
11. http://en.wikipedia.org/wiki/Holocaust_denial
12. E. Gauss, *Dissecting,* p. 13
13. Ibid.
14. Ibid, p. 14.
15. Ibid, p. 58.
16. G. Rudolf, *Lectures on the Holocaust*, Theses & Dissertations Press, Chicago, IL, 2005, p. 345.
17. Although some authors have made such claims, they have done so irresponsibly. One may find the charge of undeserved financial compensation paid by Germany to Israel for example in John Beaty's *The Iron Curtain Over America.* This work was published in the early 1950's. It is not a work of Holocaust revisionism although it devotes about 4 pages to this subject.
18. G. Rudolf, *Lectures,* p. 348.
19. Harry Elmer Barnes, *Barnes Against the Blackout*, "Revisionism and the Promotion of Peace" Institute for Historical Review, California, 1991, p. 299.

NEWS DESK

The CODOH News Staff

Organized attack on internet-based videos critical of the Holocaust canon.

September 22, 2006

In an effort to prevent access to a series of videos which examine and critique major assertions within the framework of the Holocaust, a cyber-attack upon a website which allowed viewing and downloading of this critical research has occurred.

This attack has been met with concern by human rights activists and historians who view the attack as an impediment to research, and that such acts have a chilling effect upon free speech. Activists hasten to point out the United Nations Charter on such matters.

Article 19 of the UN Human Rights Charter states:

> "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

The attack required a computer to be programmed to continuously besiege the website with massive and simultaneous viewing and download attempts, resulting in an overload and eventual crash of the server which held the videos.

The videos themselves are entitled, 'ONE THIRD OF THE HOLOCAUST, The Reinhard camps'. They consist of a 4 hour video presentation in 30 episodes about the so called German WWII 'death camps' of Treblinka, Sobibor, and Belzec. These camps are said to have contained homicidal gas chambers and enormous mass graves. One of the alleged mass graves at the Treblinka site is claimed

to have once held approximately 900,000 Jews.

The producer of the videos and those knowledgeable with the subject matter regard these attacks as confirmation of the quality of the material presented in the videos. In a statement to CODOHnews the producer of the videos asked, "Why don't they discuss and attempt to refute the contents of my work rather than preventing the public from viewing them?"

A moderator of the CODOH Revisionist Forum, a publicly available Holocaust discussion site at <http://forum.codoh.com/index.php> where informed discussion occurs at great length on the subject matter said,

> "Clearly, only individuals or an organization which has a vested interest in preventing investigation of the so called Holocaust would engage in such unethical and desperate behavior. If they had confidence in the mandated Holocaust story they would welcome any scrutiny as a way of demonstrating the veracity of the claims. Unfortunately, they've chosen an act of aggression and censorship."

Specialists have now taken steps to hamper future attacks. **'ONE THIRD OF THE HOLOCAUST, The Reinhard Camps'** is available for viewing and/or down-loading at: <http://www.codoh.com/video/onethird.html>.

Arthur Butz Observes an Irony for Revisionist in a Film About Sexual Harassment.

09 September 2006

The 2005 film "North Country", starring Charlize Theron, is about a woman working in the iron range of northern Minnesota who sues the company for sexual harassment. The film is claimed to be based on real events. The time setting of the film, 1989, is when the presence of women in these jobs was novel and essentially forced by court rulings.

The male coworkers are depicted as somewhat bigger monsters than could have been the case, but that is inevitable, given the premises of the film.

The heroine brings a lawsuit against the company, but success can only be assured if the judge will grant "class action" status. The judge rules that he requires 3 litigants to grant a class action status. Thus the heroine needs two more women to join in her lawsuit. The film shows how the company and coworkers terrorize the heroine's colleagues, who have also experienced sexual harassment, to stay silent.

I could only think of a lonely revisionist trying to get others to stick their necks out with his. The denouement is admirable in its practicality, and a lesson revisionists should ponder.

Austrian Court Rejects David Irving's Appeal

08 September 2006

VIENNA - The Austrian Supreme Court has upheld a guilty verdict against the world's leading expert on World War Two, David Irving. Irving was found guilty of "denying" the Holocaust on February 20th of this year. The court confirmed the guilty verdict in a closed-door session on August 29. Irving has been imprisoned for nearly seven months on a charge dating back to 1989.

In a bizarre twist, Irving insisted at his trial that he no longer questioned the existence of gas chambers at the Auschwitz concentration camp. Still, he was convicted as the court apparently did not believe that Irving was sincere. Irving was also on trial for having said that the November 1938 Kristallnacht pogrom was not the work of the Nazis, but of "unknown" people who had dressed up as storm troopers, and that Adolf Hitler had in fact protected the Jews.

Irving has also appealed the excessive three-year prison sentence, which he is now serving. The ruling on that appeal is not expected for at least two months according to the Austrian Press Agency.

Irving was prosecuted under a repressive Austrian law targeting those who "deny the genocide by the National Socialists or other National Socialist crimes against humanity." Austria is among 11 countries that have laws against "denying" the Holocaust.

Freedom of Press in Denmark Regarding the Holocaust

19 September 2006

A Danish newspaper demonstrated that freedom of speech and press does apply to the Holocaust. In September, the Danish daily Information published six cartoons from the Iranian Holocaust cartoon contest, which was organized last February as a response to the publication of cartoons of Mohammed.

The Holocaust cartoon content generated 1,193 drawings from 61 different countries. The head of the "Iran Cartoon" association in Tehran, Masoud Shoji explained the idea behind the contest:

"The idea is to show where the limits of freedom of expression are in Europe, because if we have freedom of expression, why shouldn't we discuss the Holocaust?"

Although touted as "Holocaust cartoons," many appear to be more broadly anti-Zionist, anti-Israel, and even anti-American. One cartoon which was published in Information depicting President Bush wielding a pistol and wearing a helmet with the Star of David emblazoned on it. In the cartoon, Bush is pointing at a painting of Adolf Hitler and saying: "He started it." Other cartoons contrast Palestinians with Holocaust victims.

In this case, Danish journalists have demonstrated greater respect for the ideal of a free press than have the Americans. While the images of the caricatures of Mohammed were fairly easily found on the Internet, the Holocaust cartoons prove to be another matter. We have yet to see one (one) that treats with the Holocaust or the gas chambers, or fraudulent survivor text.

OTHER STUFF

WHAT DOES SMITH HAVE IN COMMON WITH

Pope Benedict XVI,
Franklin "Not of the Same God" Graham,
Pat Robertson,
Ann Coulter,
Bill O'Reilly,
Rush Limbaugh,
Rupert Murdoch,
Condoleezza Rice,
Osama bin Laden,
Donald Rumsfeld,
George W. Bush,
and Dick Cheney?

Well, each of us is featured in a new book by Jack Huberman, bestselling author of *The Bush-Hater's Handbook*. In his new book, ***101 People Who Are Really Screwing America***, I'm number 78. When you consider the company I'm keeping, that's nothing to sneeze at. Dick Cheney? Condoleezza Rice? Osama bin Laden? Not my kind of folk, really, but there I am. The publisher is Nation Books, the publishing arm of The Nation, which has given us "Unconventional Wisdom Since 1865." The Nation's editorial policy is to the left, but its perspective is no more foolish than that of many right-wing publications.

Why do Jack Huberman and Nation Books believe I am helping to "screw" America? You have probably guessed by now. Smith "runs the California-based Committee for Open Debate on the Holocaust (CODOH), [which] argues for an open debate on what we [at CODOH] recognize as the First Great WMD fraud—the German gas-chamber fantasy.'

"CODOH is especially active in 'outreach' to college students through ads in college newspapers. As the Anti-Defamation League noted: ... [I'll let this go. Over the years you have already noted what the ADL notes about revisionists.].

I have to say that Huberman ends on a wonderful note: "CODOH's Web site also offers insights into Zionism and samples of Smith's 'work in progress,' *Adolf Hitler and Me: Reading Mein Kampf*. I hope he dies before he finishes it."

I can't help myself. I love a guy with a sense of humor.

ARTHUR BUTZ ON THE CLOSING OF HIS WEBSITE AT THE NORTHWESTERN CAMPUS

I asked Professor Butz where he was with the closing down of his Web page at Northwestern, thinking that it might be a complicated story. It isn't.

> "Since I was loudly cursed by the administration of Northwestern University early in 2006, it is understandable that there exists an assumption that the June shutting down of my web site on the University's server was an act of censorship.
>
> "It was just a coincidence. Internet use had evolved, over the ten years since I first set up the site, so that a University-provided server was no longer important to those who wanted to set up personal web sites. This service was therefore shut down. Numerous people lost their sites along with me."

Yesterday in the late afternoon I was on the Boulevard at a taco stand drinking beer and reading Emerson. Behind me, down at the end of the street, the sun was (as the Mexicans have it) falling. The orange and red and yellow light bathing the taco stand was gorgeous. I read:

> "The greatest delight which the fields and woods minister is the suggestion of an occult relation between man and the vegetable."

The phrase was so unexpected that I laughed out loud. But Emerson is not joking around. One day, maybe, it will come to me what he is getting at. I turned on my stool and looked across the Boulevard and down the street to the sea, a smile still on my face. The sun was just above the horizon. It's now-soft light was dazzling, washing the air and the broken street with its radiance. It was very beautiful.

There was a moment (only) when the light was all there was and the beauty of it flooded life itself. But after that one moment thought reminded me of the work and the difficulties of the work. There are moments when we can see Emerson's fields and woods and the sea with an empty, powerful gaze. Then thought quickly takes us back to the anxiety about the work which cannot succeed in your own lifetime, the anxiety about the money that has been there for so long now, the anxiety about time itself—and then thought, ever ready to go its own way, chooses this exact moment to remind me that I am not living in Dafour, after all, where life is actually difficult, and that I ought to lighten up.

So okay. I'm okay with that.

Thanks for your support, and I hope to hear from you.

Bradley

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